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POLITY OF METHODISM.

BY DR. HODGSON.

Manner of entering the ministry, and of appointment to pastoral charge in the M. E. Church: in the Congregational and Presbyterian churches—The difference estimated.

In the foregoing chapter the attention of the reader is directed to certain constitutional restrictions, to which Congregational and Presbyterian churches are subject, in the election and settlement of pastors.

It is not difficult to imagine a good reason for these checks and restraints. Were individual ministers and particular churches at liberty to make and dissolve contracts for pastoral labor and support, without any supervision and interference, there would be no security against the wildest speculation and disorder. A writer in the New England Puritan, a very able conducted paper, published in Boston, by the Congregationalists, attributes some changes to "movements" on the part of churches, "having for their object the removal of ministers for slight and insufficient reasons." (See No. for August 19, 1841.) Another writer in the same paper, in a series of eloquent articles on "Ex-Pastors," attributes changes to "the love of distinction and emolument" on the part of ministers, prompting them to seek "some more elevated and lucrative post;" and adds, "The dismission of pastors from this cause, with various disappointments as to obtaining more eligible fields, has unquestionably diminished the popular veneration for the ministerial office, and weakened the impression of the sanctity of the pastoral relation." (See No. for July 17, 1841.) All this occurs notwithstanding the obstacles interposed by councils and presbyteries.

Where then is the great difference between the privilege of these churches and ours in respect to the choice of pastors? It will not do to say that our churches have no voice in the choice of their pastors. In the first place, no man can reach the pastoral office, in our church, without passing several times under the review of the laity. He must first be licensed to exhort. This cannot be "without the consent of the leaders' meeting, or of the class of which he is a member, where no leaders' meeting is held." (See, p. 48. He must then obtain license to preach as a local preacher; but, in order to this, he must again be recommended by the society of which he is a member, or by a leaders' meeting. Nor is that recommendation sufficient to procure him a license. It only brings him before the quarterly meeting conference, which consists of laymen, with the exception of the presiding elder, and preacher or preachers of the circuit or station; so that there are generally but two, and rarely more than three ministers present, and one of these the presiding officer, who seldom votes on any question at issue. Next he must be received into the regular itinerancy. But this cannot be without the recommendation of the quarterly conference. And if, with us, particular churches cannot select their immediate pastors, nor pastors their churches: yet the churches may represent their peculiar circumstances, and petition for the minister by whom they think they would be well suited. And, as a general thing, those who choose to petition are gratified. That this is not always so, is a matter of absolute necessity; as no man can be the pastor of more than one circuit or station at the same time, and applicants for the services of one person may be numerous, or, at least, there may be a plurality of them. In other instances, the application fails from considerations of expediency; such, perhaps, as would induce a council or a presbytery to refuse their concurrence with an election, or a minister to reject the call.

It is evident from these statements, that the electing system, as observed by the Congregationalists and Presbyterians, has very little, if any advantage over ours in reference to the liberty of choosing pastors. Indeed the privilege of election, which is accorded to their churches, is necessary to raise them to a level with ours. For while, with us, the pastoral office is reached by successive steps, each of which is watched over by the laity, and must be sanctioned by their formally expressed will, with them the laity is not consulted at all, until the question comes up, which of the many ministers, who have been made such independently of them, shall be their immediate pastor.

A young man determines on the ministry as his vocation. He is supported by his parents or his guardians, or by an education society, while he seeks the education required. He is then licensed by an association of ministers, if a Congregationalist, or, if a Presbyterian, by the presbytery, which consists chiefly of ministers, being composed of "all the ministers; and one ruling elder from each congregation, within a certain district." (Con., p. 357; and the particular churches must select their pastors from the number of those so introduced into the ministry. Deny these churches the privilege of election, and they would be in a pitifully helpless and degraded condition—a condition vastly inferior to that of our churches. The laity with us have spoken four times, before the laity with them have spoken once. And if our people see proper to do so, they can speak a fifth time, but not authoritatively; they can speak by petition. They have raised a class of men to the pastoral office, with the understanding that particular churches will not elect their immediate pastors, nor pastors their churches; but that ministerial labor will be distributed by a distinct, well-defined and responsible authority, created for the purpose.

The advocates of the electing system bring into contrast and magnify the extreme points of their system and ours, overlooking all the intervening facts which go to equalize them. Because our churches do not elect their ministers, they are represented as having no voice in the matter—as being perfectly passive and powerless. Because theirs do elect their ministers, they would have us think that their choice is wholly unembarrassed, and that they are invariably in possession of the services of the man whom they prefer above all others. Neither of these representations is correct.

This, then, is the result of the foregoing investigation: No man can attain to the pastoral relation, or even the ministry, in our church, without the consent of the lay members of particular churches, frequently expressed. But while the churches cannot select their immediate pastors, the pastors are appointed to their particular fields of labor by the bishops, who have been raised to the office of a general superintendency, for the purpose of a judicious distinction of pastoral labor. They may be regarded as the embodied wisdom and authority of the entire denomination in reference to this business. They are responsible for every official act. But while the churches cannot select their pastors, they may petition the appointing power for particular ministers; and we have only to suppose the

bishops and their advisors to be as disinterested as councils and presbyteries are, to authorize the expectation that the petition will be granted whenever it is judged expedient. And, in point of fact, it is a common thing for petitions to be granted. On the other hand, the Congregational churches have nothing to say in the promotion of their members to the ministerial office. They are not officially consulted either as to the gifts, graces, or orthodoxy of those who apply for admission into the ministry. The Presbyterian churches have very little official influence in this important transaction. In that denomination ministers are made solely by the presbyteries, which are always likely to comprise a majority of ministers, and in which the laity are represented only by a ruling elder from each particular church. For this privation of official influence in authorizing men to minister at the altar, they are compensated by the right of electing their pastors. But this privilege is subject to various embarrassments: so that, instead of being able to secure in all cases the men preferred, they are often, like the Methodists, obliged to put up with the best they can obtain. The female portion of the church, which often constitutes a large majority, including the largest share of intelligence and piety, is excluded from the privilege of voting; thus the election frequently devolves on a minority of the members. This majority may be far from unanimous, and the prosecution of a call inexpedient, notwithstanding there has been an election. Should the electors be unanimous, their choice may be neutralized in various ways—among the Congregationalists by a vote of the ecclesiastical society, and by the council, should the church and ecclesiastical society concur; and among the Presbyterians by a vote of the presbytery. Should the church electing be sole applicant for the services of the minister elect, he may consider the place ineligible, or the salary inadequate, and so decline the call. Is the call accepted, the election approved, the pastor installed, the church delighted by his zeal, learning and eloquence? He may receive and accept another call in the course of a few months, procure a dismission, leave his recent flock as destined to be found them. And, besides all this, should the minister become wholly unpopular with the church and congregation, he may legally retain his place for many weary and profitless years. I have no doubt that there are twenty churches, among those which observe the electing system, dissatisfied with their ministers, to one in our denomination.

For the Herald and Journal.

WESLEY ON CHRISTIAN PERFECTION.

THE DOCTRINE RESPECTING LAW, SIN, MISTAKES, NEED OF CHRIST.

In the Herald of Nov. 29th, a writer who signs himself Inquirer, asks some questions he wishes me to answer. I will premise that in preparing these articles it was farthest from my thoughts, to assume the place of an instructor. If, however, as an humble student of the Bible and our standard writers, I can aid to clear up difficulties in any mind, I will most gladly do it.

The quotations of Inquirer are those quoted in my article on the topic named above; only the note he gives is in the text in the edition I use. With the editor of the Herald, I thought and still think, that note or sentence "does properly qualify his remark respecting the law." It shows that Mr. Wesley meant that the moral law is "done away" only as "the condition of either present or future salvation."

Inquirer asks: "What law are we under, and where may it be found?" Mr. Wesley's answer to this, is found in immediate connection with the sentences quoted by Inquirer. See Herald, Nov. 8th. It is the law of faith, or love. Its code may be found in the Gospel of our Lord Jesus Christ. And a most excellent commentary upon it is contained in Wesley's Plain Account of Christian Perfection.

Inquirer asks: "If mistakes, and the like, are not sins in the sense of Scripture, nor in any proper sense, why call them sins at all? And what law among all the laws given to angels, to Adam, Moses, or us, prohibits unavoidable mistakes?"

I answer, first, Mr. Wesley does not call mistakes, or involuntary transgressions, "sins at all." His language is very explicit on this. "Such transgressions," says he, "you may call sins, if you please; I do not." But, secondly, The law given to Adam, certainly prohibits mistakes, unavoidable to us, though not so to him. Had that law taken its course, we had all been cut off in Adam. But the atonement interposed, and we are now held under the law of faith—faith working by love. But mark, it is faith in the atonement, and the atonement has reference to the perfect law given to Adam. Every mistake or involuntary transgression, is a sin against that law, but not a sin in the proper sense, as being the ground of condemnation. The law of faith has taken place of that perfect law, and the condition of salvation is not that we be free from mistakes, but that we have faith in Christ, whose blood continually atones for our mistakes.

In the next paragraph, Inquirer states in substance, that those who are made perfect in love "do, yea must come short of the law of love." I do not know that I understand the meaning of this paragraph, but I suppose he may refer to these words of Mr. Wesley.

"Quest. But do we not in many things find all," yea the best of us, even against this law [i. e. the law of love]?

"Ans. In one sense we do not, while all our tempers, and thoughts, and words, and works, spring from love. But in another [sense] we do, and shall do, more or less, as long as we remain in the body. For neither love nor theunction of the Holy One makes us infallible; therefore, through unavoidable defect of understanding, we cannot but mistake in many things. And these mistakes will frequently occasion something wrong, both in our temper, words, and actions. From mistaking his character, we may love a person less than he really deserves. And by the same mistake we are unavoidably led to speak or act, with regard to that person, in such a manner as is contrary to this law, in some or other of the preceding instances."—p. 514.

There is, I grant, a seeming inconsistency here, but it is only in appearance. He makes a distinction which is not strictly necessary in the order to accommodate his strictures to the prejudices of those for whom he wrote. On page 501 he speaks of "those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is they know all men are liable to

mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin, if love is the sole principle of action." This fact, the design he had in writing, must be kept in view in order to understand him properly.

"To clear this point a little further: I know many that love God with all their heart.

"They love their neighbor as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or foe, as for their own. . . .

"But even these souls dwell in a shattered body, and are so pressed down thereby, that they cannot always exert themselves as they would by thinking, speaking, and acting precisely right. Want of better bodily organs, they must at times think, speak, or act wrong; not indeed through defect of love, but through defect of knowledge. And while this is the case, notwithstanding that defect and its consequences, they fulfil the law of love.—p. 515.

The following advice to those who do, and those who do not, call involuntary transgressions sins, is of great practical importance.

"Let those who do not call them sins, never think that themselves or any other persons are in such a state as that they can stand before infinite justice without a mediator. This must argue either deepest ignorance, or the highest arrogance and presumption.

"Let those who do call them so, beware how they confound these defects with sins, properly so called.

"But how will they avoid it? How will these be distinguished from those, if they are all professedly called sins. I am much afraid if we should allow any sins to be consistent with defects; few would confine the idea to those defects concerning which the only assertion could be true."—pp. 501, 502.

I understand the teaching of the Bible—of Wesley, Clark and Watson, and other of our standard writers to be this. The Adamic law was the moral law adapted to Adam's perfect state. The Mosaic law was the moral law accompanied by a ritual designed at once to convince man of his fallen, imperfect and sinful state, and to shadow forth the salvation of the Gospel—to impress him with a painful sense of his utter inability to keep the perfect law, and to point him to his remedy in the mercy of God. Both were abrogated in Christ. The Adamic when, on the promise of the conquering seed, man was placed under a dispensation of mercy and grace. The Mosaic, when in the introduction of the Gospel the type gave place to the antitype, the shadow to the substance—when the real atonement of Christ rendered typical sacrifices no longer necessary, and the richer effusions of the Spirit to enlighten the conscience and purify the heart, to convince men of their need of Christ and apply the cleansing blood, removed all occasion for the burdensome ritual of Moses.

The Gospel takes up the moral law as a part of itself, enforcing it as a rule of life, for this plain reason, that the law is the standard of right, of inward and outward holiness for every moral agent. It is thus the measure of our guilt, and of the forgiveness we are to look for through the Gospel. It shows us too what is that renewing and sanctifying work of the Spirit we need, and which is provided for us in the Gospel. The moral law with its precepts is thus our schoolmaster to lead us to Christ.

Or perhaps we might state it thus: The Gospel is the moral law, through the atonement of Christ, adapted to man in his fallen condition. Provision is made for cancelling our guilt—the guilt of every violation of the law as adapted to Adam, in the most perfect state of innocence, and the Spirit is secured to shed abroad in our hearts the love of God, and thus fulfil in us, in heart and life, "the righteousness of the law."

In this we see the fitness of the apostle's language, when he calls the Gospel, "the law of the Spirit of life in Christ Jesus." It is "the perfect law of liberty." The man of "obedient faith, who walks not after the flesh but after the Spirit," is "made free from the law of sin and death;" he lives a new "life in Christ Jesus," his "heart is purified by faith," and he is filled with, and governed in all his acts, by that love which is "the fulfilling of the law."

HARRAWAY.

SELF EDUCATION.

BY HON. WILLIAM WIRT.

The education, moral and intellectual, of every individual, must be chiefly their own work. There is a prevailing and fatal mistake on this subject. It seems to be supposed that if a young man be sent to a grammar school, and then to college, he must of course become a scholar; and the pupil himself is apt to imagine that he is to be the mere passive recipient of instruction as he is of the light and air which surround him. But this dream of indolence must be dissipitated, and you must be awakened to the important truth, that if you aspire to excellence, you must become active co-operators with your teachers, and work out your distinction with an ardor that cannot be quenched, and a perseverance that considers nothing done while anything remains to be done. Rely upon it, that the ancients were

"Quisque sua fortuna faber"—both in moral and intellectual we give their final shape to our own characters, and thus become emphatically the architects of our own fortunes. How else should it happen, then, that young men who have had previously the same opportunities, should be continually presenting us with such different results, and rushing to such opposite destinies? Difference of talent will not solve it, because the difference is very often in favor of the disappointed candidate. You shall see issuing from the walls of the same school—may sometimes from the bosom of the same family—two young men, of whom the one shall be admitted to be a genius of high order, the other scarcely above the point of mediocrity; yet you shall see the genius sinking and perishing in poverty, obscurity, and wretchedness; while on the other hand, you shall observe the mediocre plodding his slow but sure way up the hill of life, gaining steadfast footing at every step, and mounting at length to eminence and distinction, an ornament to his family, a blessing to his country. Now, whose work is this? Manifestly their own. They are the architects of their own fortunes. The best seminary of learning that can open its portals can do no more than afford the opportunity of instruction; but it must depend upon yourself whether you will be instructed or not, or to what point you will push your instruction. And of this be assured—I speak from observation, a certain truth;

"There is no excellence without great labor." It is the fat of fate from which no power of genius can absolve you. Genius, unexpected, is like a poor moth that flutters around a candle till it scorches itself to death. If genius be desirable at all, it is grant, a seeming inconsistency here, but it is only in appearance. He makes a distinction which is not strictly necessary in the order to accommodate his strictures to the prejudices of those for whom he wrote. On page 501 he speaks of "those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is they know all men are liable to

at all, it is only of that great and magnanimous kind, which like the Condor of South America, pitches from the summit of Chimborazo above the clouds, and sustains itself at pleasure, in that empyrean region, with an energy rather invigorated than weakened by the effort. It is this capacity for high and long continued exertion—this vigorous power of profound and searching investigation—this careering and wide sweeping comprehension of mind—and those long reaches of thought that to enrol our names among the great men of the earth.

But how are you to gain the nerve and courage for the enterprise of this pith and moment? I will tell you. This must be your work, not that of your teachers. Be you not wanting to yourselves, and you will accomplish all that your parents, friends and country have a right to expect.

From the Christian Advocate and Journal.

PRESENT STATE OF THE METHODIST EPISCOPAL CHURCH.

I have said that, comparing the present state of the church, or its state for twenty or thirty years past, with any former period, there has been a manifest improvement in almost every respect. This assertion I shall now endeavor to demonstrate. Let no one suppose, however, that I am so blind to the existence of facts, as not to admit that there are, and have been evils among us—that there are individuals, both preachers and people, who are not as they ought to be—that they are proud, vain, and criminally selfish—that such seek their own glory instead of the glory of the Lord Jesus—and that others have disgraced themselves and the cause they had espoused by gross apostasies; but, I would ask, at what period of our history have not these evils existed? Those who are acquainted with our early history know full well that obstinate heretics sprang up at that time; that some, even among the early preachers, became gross apostates, and thus disgraced themselves and their brethren by their evil deeds. I have been acquainted with Methodism for about forty-eight years, and I think I may say in truth, that I knew as many, if indeed not more, in the early days of my experience, in proportion to their number, that were not as they ought to have been, both among preachers and people, as may be seen now. We were always troubled, more or less, with unscrupulous men—with mercenary men and women—with disgusting egotists, whose vanity betrayed the emptiness of their brains, whose ignorance made them invincible to the impressions of truth, and whose selfishness obtruded itself into every society in which they appeared; with backsliders, hypocrites, and apostates, whose vices were ultimately exhibited to the view of all with whom they became acquainted—and with covetous, mercenary beings, who gave evidence they loved their gold (if they were so fortunate as to have any, and, if not, by their repinings at those who had it) better than their God—I say these evil-minded persons always were found among us, are among us still, and I suppose always will be; but I do not believe that they are more numerous now, in proportion to our numbers, than they were in any former period, if indeed they are as much so.

But these are exceptions—mortifying exceptions, it is true—to the general character of the Methodists. I firmly believe that the great majority of our church members, including ministers and people, and I have had a pretty good opportunity of knowing them, have been sincerely devoted to God, have been actuated by the purest motives, have felt the love of God and man to be the ruling principle of their hearts, the evidence of which has been furnished by the rectitude of their conduct—they have proved that they loved God by keeping his commandments. This belief is founded upon an intimate acquaintance with them for more than forty years, during which time I have had an opportunity of familiarizing myself with ministers and people, from the highest order in the ministry to the lowest, bishops, elders, deacons, and preachers, and the various official members of the church, trustees, stewards, and class leaders, as well as the more private members, having transacted business with them, mingled in their councils, in conferences, quarterly, annual, and general, attended class-meetings, and the various other means of grace; and from this intimate knowledge of all the affairs of the church, I certainly have had a favorable opportunity of judging of their motives, so far as motives may be ascertained from words and actions; and from all these sources of information, I am led to the conclusion that, whatever may be said of certain individuals, whose character may be considered somewhat dubious, the great majority are as before described.

These things being premised—and they have been mentioned to prevent any one from supposing that I am either so blind as not to see faults, or so obstinate as not to admit them—I proceed to state some of the evidences of our improvement. And let no one suppose that temporal good is not one of the blessings of the religion of the Lord Jesus Christ. Did not Jesus Christ present this among the motives to induce the people to enter His service? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"—that is, all those temporal blessings of which he had been speaking. And did not the Savior say to Peter, in answer to his interrogatory, what he should receive who had left all for Christ's sake—"No man that hath left houses, or lands, wife," &c., "but he shall receive an hundred fold in his time, and in the world to come life everlasting?" Thus "goodness is profitable for all things, having the promise of the life that now is, and of that which is to come." So far, therefore, from worldly prosperity being a mark of ungodliness, it is enumerated by the Lord Jesus himself, and included by His apostle among the blessings of God's kingdom; and many have experienced the fulfillment of the promise, by receiving even a hundred fold in this life for the small sacrifice they were induced to make for the kingdom of heaven's sake. The danger is, of so setting their hearts upon riches as to make them their principal treasure, and neglecting to become rich toward God, by dis-

pensing abroad, clothing the naked, feeding the poor, and making the hearts of the widow and fatherless to rejoice, and thus laying by a "good foundation against the time to come, that they may lay hold on eternal life." Whether or not the Methodists have done this, and are still doing it according to their ability, let us inquire,

2. What they have done, and are still doing, to advance the cause of Christ. In the first place, they have much improved in church building. Those who have been

Gerald and Journal.

WEDNESDAY, DECEMBER 20, 1848.

STATE OF THE CHURCH.

We hear from various directions good news respecting the prospects of the church. Local revivals are quite frequent, and are generally represented to be of an unusually steady and profound character, accompanied with much interest on the subject of entire sanctification. This state of things is peculiarly encouraging, we think, though we hail with gratitude the work of the Spirit in whatever form, whether indicated by the still small voice, or the mighty rushing wind.

The doctrine of entire sanctification to God! what an idea is it for the pulpit, for the closet, for the life! He that experiences it, or is intently seeking it, must become mighty by it in all the attributes of spiritual strength. Is he a pastor? though he remains yet subject to the infirmities of human nature, yet a great host of factitious or worldly considerations which affected his pulpit labors—fear of man, indolence, selfish anxiety, lack of faith in the effect of his labors, &c., are powerfully counteracted by it. He feels the truth as he never felt it before, and of course preaches it with corresponding power and result. O for a sanctified ministry to attack the powers of darkness all around the world!

What an effect has the same truth upon the laity. We doubt whether it was ever known that half a dozen members were combined anywhere for the earnest purpose of seeking, scripturally, entire sanctification to God without an effect more or less visible on the whole church to which they belonged. A few witnesses for this great truth in any society usually give it a distinct and much improved character.

Let us, then, preach, seek and live this truth in its power; in it inheres much of our strength as a church, and wherever we use it the church will rise, and she will continue to rise as we continue to use it, till her brow rises into the light of her final glory.

RELIGIOUS FINANCING.

Under this head the Sabbath Recorder speaks as follows of the Baptist Chapel on Broadway, New York city, erected by the society of which Rev. D. Bellamy is pastor. It shows, says the Recorder: "what may be done in a religious way by good financing. This church was desirous of having a chapel in a fashionable part of Broadway, and to secure it adopted the following plan. Lots 75 feet front and rear, by 130 deep, were purchased at between \$20,000 and \$30,000; large stores and dwellings, some four or six stories high, were erected in front, leaving a comfortable avenue to the chapel, which is built on the rear of the lots, and is sufficiently large for all practical purposes, and is beautifully lighted from above. The chapel also surmounts a magnificent lecture room, or 'Concert Hall,' for which there is almost constant use in that neighborhood. This will of course pay a handsome revenue, which, with the rents for the stores and dwellings in front, pays all the incidental expenses of the church, the insurance on the property, the interest on the amount of the entire cost, and sinks the principal several hundred dollars annually.

CHRISTIAN HERO'S ADVICE TO HIS FRIEND.
"You have entered the ship with Christ," said Luther to his friend John, of Hesse, "you have entered the ship with Christ; what do you look for? fine weather? Rather expect winds, tempests, and waves, to cover the vessel till she begins to sink. This is the baptism with which you must first be baptized; and then the calm will follow upon your awakening with Christ, and inspiring his help; for sometimes he will appear to sleep for a season."

CHARLES WESLEY.

The *National Era*, (Washington City) in noticing Mr. Griswold's late work on the "Sacred Poets of England and America," thus speaks of his treatment of Charles Wesley.

It is impossible to attribute the total omission of the name of Charles Wesley in a compilation of the Sacred Poets of England, while copious quotations are made from Flatman and Blackmore, to any but sectarian motives. Some of the hymns of Charles Wesley rank with the first class of sacred lyrics. Even Mr. Griswold finds room but for a single quotation from him; and no place is assigned to his brother, while liberal extracts are given from Baxter, and the whole of his poem, entitled "Valadiction," is printed, one passage from which will serve to show its taste. He is singing of "vile man":

"His head comes first at birth,
And takes root in the earth,
As nature shooth forth,
His feet grow highest;
To kick at all above,
And spurn at saving love!"

These are just animadversions, and they are equally applicable to most other compilers of Sacred Poetry. Charles Wesley's merits as a lyrist are, however, becoming more generally acknowledged every year. There are good specimens of him in almost all the later Hymn Books of American churches. Never did man sing like him since old David's time.

YAZOO, JESUS, IN CHINA.

One of our missionaries in China, Rev. Mr. Hickok writes: "Brother Collins and myself visited, a few days since, a Buddhist temple, where a shrewd old priest asserted, while we were conversing with him, that *Yazoo* (Jesus) worshipped *pusack*, that is the idol. To explain this he brought out a book, in which *Yazoo* had been placed in the catalogue of idols, he being the most inferior, was he represented as worshiping all the rest. With this explanation, we understood the old man when he told us that he too worshipped *Yazoo*, for he paid reverence to every *pusack*. The book which the old priest showed us had probably been written in reply to some Roman Catholic book.

GENESEE EVANGELIST.

The *GENESEE EVANGELIST* has been sold out, and is hereafter to be edited by a committee of Presbyterian gentlemen. It has been struggling on cursorily, but we should judge, with small success, some three years under the control of Rev. Mr. Robbie, and was the first we believe of the \$1.00 papers among us. We are fully convinced that such a price will not sustain a paper of any adequate size and character as a religious organ. A one dollar sheet must be so limited as to render impracticable a thorough representation of the cause to which it is devoted. While, therefore, small local sheets may for a time produce a greater local interest than more general organs, yet by excluding a fuller representation of the church, they must necessarily have a tendency to localize and contract the denominational sympathy and interest of the church within their sphere. Well located and thoroughly conducted organs are what we need. It may, however, be a question whether we could not sustain such, and local sheets also. Most of our families could easily take two papers if they were properly appealed to for the purpose.

SPIRIT OF THE METHODIST PRESS.

Hymn Book Committee—Crossing the "line"—Missionary Treasury—Rev. Mr. Hickok's health—The China Mission—Memphis Conference.

The *PITTSBURG CHRISTIAN ADVOCATE*, referring to the late meeting of the Hymn Book Committee at New York, remarks:—

Concerning the Hymn Book, we are happy to hear that there is no objection to allow the Committee four years to do their work. We hope it will be given to the next General Conference before the book is issued for general use in the church. A small, cheap edition might be issued meanwhile, which would be bought up by those who were curious to examine and criticize it, thus defraying the expenses. After the Committee had heard the various opinions expressed upon their work and the General Conference, the individual members of which would thus have an opportunity of inspecting the book for themselves, had given it their sanction, it might be time enough to issue it for general circulation. A book designed for the use of the church, its poetical liturgy, perhaps for a century or two to come, might very properly go through such an ordeal before it is permitted to pass current.

The *RICHMOND CHRISTIAN ADVOCATE* says that Rev. J. D. Conling has been appointed to take charge of the Fredericksburg secession from the M. E. Church. A correspondent says:—

In connection with the above appointment it is proper to state, that the utmost care was taken at the late Virginia Conference, when application was made for a pastor, to investigate the whole case and ascertain certainly whether Fredericksburg Station could be received in strict conformity with the "Plan of Separation." Though persuaded, from the testimony before us, that Fredericksburg had legally adhered South, yet Bishop Capers, the more effectually to guard against error, determined to refer the question to the best legal council, before final decision. The result of this reference was the confirmation of his own judgment that the Station had legally adhered South. It is, therefore, in compliance with its earnest wishes, admitted into the jurisdiction of the Virginia Conference, supplied with a pastor and its name given to the District in which it stands; all with the authority of Bishop Capers.

This appointment it will be recollectcd is the scene of the conflict between Rev. Mr. Wilson, of the Baltimore Conference, and Dr. Lee, of the Richmond Conference.

Our *MISSIONARY ADVOCATE* for December announces that the Treasury is in debt. The Secretary says:—

By some of us this state of things was anticipated when the General Missionary Committee made so large an appropriation. It is true the appropriation was not larger than was imperatively necessary to meet the demands of the work, but certainly larger than the receipts for the last two or three years warranted. But as complaints had been made in several quarters that surplus funds were remaining in the treasury; and as we were repeatedly told that, if the Board would occupy the fields which were opening before them, the necessary means to sustain them would be forthcoming; it was thought advisable to make the appropriation. In doing this, they have thrown themselves, as the saying goes, into the deep water.

It will be noticed in the opinion they have been disposed for some time to entertain—that it is unsafe to appropriate a larger amount than will probably be covered by our actual receipts. We have heretofore stated that our present missions cannot be well sustained, and our incidental expenses covered, with a less annual amount than one hundred thousand dollars. The whole amount received for the year 1847-48 was only eighty-two thousand six hundred dollars and thirty-four cents. It will be readily seen, that, unless there is a considerable advance upon the receipts of the current year, a very considerable debt upon the Society must be the inevitable result. It gives us great pleasure to learn that several of the Conferences have advanced upon their former contributions. Among these we notice, with much gratification, the Black River, Oneida, and two Genesee Conferences. Several Conferences in the West have also increased their former contributions. Ohio is reported to have raised the past year about ten thousand dollars. There is, therefore, ground for encouragement.

The missionary efforts in this direction are proceeding with much spirit, and we predict that New England will report good success at her next Conferences. We are operating with something like system in several Conferences. This is what we want; all our collections would be doubly successful if we could only define a just system and "stick to it." Embarrassments always attend the inception of great measures, but when they get fully under way temporary difficulties banish and substantial results reward our perseverance. We hope our brethren will hold firmly to their late missionary plans. The Presiding Elders especially should back them up everywhere.

The *WESTERN CHRISTIAN ADVOCATE* denounces the *Greek Slave*, now on exhibition in that city. It devotes a column or more of elaborate remark to the subject.

The *CHRISTIAN ADVOCATE* and *JOURNAL* contains the Quarterly Report of Rev. Mr. Hickok, our missionary to China. His own health has been very feeble, we have heretofore stated. He says:—"I am thankful to be able to say that my health is now considerably improved, though I am not yet strong enough for much labor, and am still in doubt as to how far I may encourage hope of being able to labor efficiently in China. * * * The other members of the mission are in tolerable health."

Of the mission he speaks as follows:—

Our school, under the more special care of Bro. Collins, is in a fine state; and this is to be desired for the tuition of a Chinese teacher who is required to teach them to read Christian books. Bro. C. holds religious exercises with them daily, and on the Sabbath explains to them large portions of Scripture. Our ardant hope is, that these boys may become trained in Christian doctrine, and be raised up as converted teachers of the blessed truth. * * * We hope soon to establish other schools, as Bro. Machy and myself become a little more familiar with the colloquial, so that we may take the supervision of such important parts of our mission operations. I think we shall soon find it practicable to open a room for tract distribution, and conversation with the people upon the tracts and portions of Scripture. Bro. White, besides studying the language, which must be the chief business of us all at present, will give the rest of his time to the healing of the sick. Just now, however, Bro. W. can do but little of this, for want of medicines. Some, however, have been ordered from Hong Kong. * * * We are learning to distinguish from those foreigners who are engaged in, and other traffic. This discrimination is important, as it is necessary that the Chinese should see that we are not here to make money. So far as we can interpret the manner of the people towards us, as we mingle among them, they seem generally to be friendly disposed. Our labors for them are now necessarily limited to our school, the dispensary, the distribution of tracts, and the influence we may have upon our teachers and servants. Besides attending a daily reading of the Scriptures in Chinese at our own house, our teachers and servants attend on the Sabbath the Chinese service of Rev. Mr. Johnson.

The *SOUTHERN CHRISTIAN ADVOCATE* reports from the Memphis Conference. The reporter says of the Missionary Anniversary:—

Professor Hardy and Dr. Levington made effective addresses, after which about seven hundred dollars was raised in cash and subscriptions. The entire missionary collection and subscription for the year past, including the efforts of the special missionary agent, the preachers' collections, and the anniversary result, amount to four thousand dollars. Of that anniversary collection \$200 was designated to the China mission.

The increase of membership reported at the Conference is 2,028. Reports of increase come thus from every Conference, North or South, whose ses-

sions have been held within the last six months. We learn from the same paper that Hon. Reverdy Johnson, of Maryland, is one of the counsel retained by the Southern Commissioners in the expected prosecution of their claim on the Book Concern.

The *CHRISTIAN ADVOCATE* and *JOURNAL* contains an excellent "leader" on the question, "Who is on the Lord's side?" It speaks as follows of the church:—

Let us now proceed to inquire into some matters which especially concern us and our *Methodist brethren*.

The present indications are decidedly favorable to the success of the denomination. The Lord is graciously reviving his work in many places, and there are strong indications of a general outpouring of the Holy Spirit upon our Zion. It is a matter of great interest to the body, that the members among us who take little interest, publicly, in the work of God should experience a reviving of the influences and Spirit of our holy Christianity. There must be no dross in the vine—the no neutrals, for here *neutrality is treason*. Look at the vastness of the work upon our hands, and the combined hosts to be overcome; and then ask yourself whether you can safely meet the accounts of the last day without more decided efforts in the cause of Christ. The maxim of our fathers was, "All at it, and always at it." He or she is but a poor Methodist who make no efforts for the conversion of sinners, and the general advancement of the cause of Christ. Our mission is to seek for the lost sheep of all nations and classes. When we do seek to make aggressive movements, we cease to do the work of the Master, and the efforts of the Free Soil members repaid to the hall, and finding the House temporally organized, asked for the calling of the district of Hamilton county. They were informed by the chairman that the delegation from that community was full. Thereupon a member of the Whig delegation called the House to order, and directed the clerk of the last session to call the roll. He did so, and the Whigs, with a majority of the Free Soil members, presented their certificates and took the oath of office. While this was being done, the chairman of the former organization kept an incessant call for members from the counties not represented in his department. The scene was exciting, and at times supremely ludicrous. Fears are entertained of personal conflicts, but fortunately very little angry feeling was manifested. The two organizations continued to act independently throughout the day, though occasionally in speaking they both recognized the chairman first appointed. It was proposed by the Free Soil members that the delegates on both sides, from the disputed district, should leave the hall until the House should organize and examine their conflicting claims. To this the Whigs agreed, but the other side refused all compromise. From that time to this the Democratic branch has continued in session day and night without having ever taken a recess. The Whigs meet and adjourn from day to day, neither party being able to do any business, not having a quorum.

But now let us proceed a little farther up the valley. We pass along close under the majestic Mount Tom, which rises quite abruptly to the height of twelve hundred feet from the river. How many years has its old grey head looked out upon the changes that have taken place around its base! The red man, who was wont to launch his light canoe upon these waters, and send up his war-shout, echoing from those rocky walls, has long since passed away. But Mount Tom stands now, the same as when it first looked out upon the subduing waters of the deluge.

We pass on now through the gorge which separates Tom from Holyoke. These mountains were at some time no doubt one, and the waters have dug the channel where now they lie. On the Holyoke side at one point, the rocks come down very suddenly, some forty or fifty feet in height, twenty or thirty feet being under water, extending down to the bed of the river. Though the elevation of Holyoke is four hundred feet less than Tom, yet the view from the top is one of the richest in point of beauty that America can present. There may be those more grand and sublime, but this is surpassingly beautiful. If you are used to climbing, dear reader, let us ascend to the water's edge, presenting a solid wall of granite some forty or fifty feet in height, twenty or thirty feet being under water, extending down to the bed of the river. The Genius of the Falls maintained his supremacy, and proclaimed it was a dangerous thing to attempt to harness his coursers or bridle his foaming steeds.

You made me say in my last, that the canal here was only eight feet wide. Isn't that rather narrow, Bro. S.? Perhaps it would read better with a y on the end.

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THE HERALD--BUSINESS ITEMS.

DO NOT MISUNDERSTAND THE TERMS.

The terms of the next volume of the Herald and Journal, commencing Jan. 1, 1849, will be as follows:

1st. \$1.50 per annum to all who pay *strictly* in advance.

2d. No old subscriber will receive the paper at the reduced price until all arrearages are paid.

3d. In all cases where the above conditions are not complied with, the terms will be \$2 per year, as heretofore.

COMMISSIONS TO AGENTS.

Under the new arrangement, will be 16.2 per cent., 25 cents for a new subscriber who pays \$1.50; and 10 per cent. (the present commission) on collections from old subscribers. The preachers will be charged \$1 per year, as at present.

AGENTS AND SUBSCRIBERS

Will please bear in mind in settling old bills, that no reduction is to be made in any case until January 1st. They will therefore reckon 16.2 cents per month before January 1, 1849, and 12.12 cents per month after that time.

SUBSCRIBERS

Who have paid in advance, more or less, beyond Jan. 1, 1849, have had the time of their subscription extended, to correspond with the reduced terms.

DON'T BE TOO LATE!

READER, do you for the Herald? Then you must better yourself to make the reduction available to you. Indeed you can't be too quick about the matter. If there is one of our agents in your vicinity, make immediate payment to him. If such an opportunity does not offer, then send directly to us, by private conveyance, or by mail. And remember, you had better be soon than too late.

OUR BILLS

Are now all sent out. We have taken great pains to put every one concerned in possession of his account. If, however, any one fails to receive the requisite information, let him write us, and we will furnish it.

And now, we are ready to take the money, and enter the new names! Let us again remind our friends that we cannot do all this business properly in one or two weeks." We wish to commence at once. Please, therefore,

1st. Make your returns as soon as possible. Don't wait to finish up before you return, but let us get the business on our books as fast as it is done.

2d. Let business be kept wholly distinct from communications. Letters should be written so that the business part can be separated from the other, and filed away by itself.

A PREDICHER

Has requested us to give credit to subscribers, and charge to him; and he will pay at Conference, &c. We must respectfully DECLINE. We cannot do it in a single instance. No credits will be given UNTIL WE RECEIVE THE MONEY.

AGENT.

THE HERALD.

BRO. RAND:--When I came to this circuit, there were but two copies of the Herald taken upon it. I obtained six last year, and have doubled the subscription this year. I have the promise of some more; I shall forward the names, with the money, the last of the year. There is nothing due the Herald from this circuit.

I love the Herald, and look for it Thursday as much as I do for my supper, and had rather go without it than without the Herald, if I must do without either. Yours, with respect,

NATHAN WEBB.

Waldoboro', Dec. 1, 1848.

TO "A MINISTER."

LATER FROM EUROPE.

INSURRECTION IN ROME!--ASSASSINATION OF THE POPE'S PRIME MINISTER!--FRENCH ARMED INTERVENTION--FRENCH PRESIDENTIAL ELECTION--THE CHOLERA, &c.

The Royal Mail Steamship Niagara, Capt. Ryrie, arrived Saturday morning.

FOR CALIFORNIA.--The first steamship vessels will sail from New York, Philadelphia, and Boston, for California. The schooner Farrier of 30 tons, sailed from this port on Tuesday, for San Francisco, and the ships Magnolia, Dimon, and Wm. & Henry are about to be despatched for the same port. We learn from Col. Hatch, that a barque will be ready to sail for San Francisco in the month of April, with merchandise for the California market, and that a large number of persons have already engaged passage for her.---N. Bedford Mercury.

There are eleven vessels up at Philadelphia alone. Passages are taken up quick--from this port they are about \$250.

Congressional.

WASHINGTON, Monday, Dec. 11, 1848.

SENATE.--Rev. Mr. Slicer was elected Chaplain.

Mr. Douglass introduced a bill for the admission of California into the Union, which was laid over.

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SKETCHES.

SCHMITZ, THE ENGRAVER.

A TRUE STORY.

Professor Krahe, Superintendent of the Gallery of Paintings in the city of Dusseldorf on the Rhine, was seated one morning in his study, when a servant informed him that a young man wished to see him.

"Show him hither," said the Professor.

Accordingly, in a few minutes a lad of seventeen or eighteen years of age was introduced. Seeing the dress of his visiter was that of a baker, the Professor imagined him to have brought a bread bill, and was about to refer the matter to his lady, when something striking in the youth's countenance and manner made him hesitate until the business was announced. When apparently about to speak, however, the lad hesitated, and cast his eyes on the ground.

"What is it you wish with me, my lad?" said Krahe, in a kind tone.

"I have a book, sir," replied the youth, drawing one out at the same time from his breast, "which I wish you to look at, and to buy, if it should please you."

The Professor took the proffered book into his hands, and found it to be an illuminated prayer-book, or one ornamented, according to the ancient fashion, with a number of colored figures and engravings. The skill of the examiner told him at once that the book was a copy of an edition which the Elector Clement Augustus of Cologne had ordered to be thrown off, and which had become very scarce and valuable. But there was more in the work before him than the Professor imagined.

"Where did you procure this, my lad?" said he to the young baker.

"It is a copy from one which was borrowed," said the youth, looking down.

"Not an original!" said the Professor, turning over the leaves again; "and by whom was the copy executed?"

The youth blushed modestly as he replied,

"By myself."

Krahe gazed on the lad with surprise, and then, turning to a book-case, took down an original volume of the Elector's edition, with which he compared the copy brought by the baker's boy. The difference was scarcely distinguishable.

"Young man," exclaimed the Professor, "why do you pursue the trade which your dress betokens, when you are so well fitted to succeed in a much higher one?"

The youth replied that it was his perpetual, his dearest wish, but that his father, having a numerous family, could not afford the expense of suitable instruction.

"I know your love of art, and this emboldened me to make an application to you, in the hope that you might purchase the copy, and honor me with your counsel and assistance."

The modesty and cultivation apparent in the young baker's manner, charmed the Superintendent of Paintings, and confirmed the impression made by the beautiful prayer-book.

"Call on me here to-morrow, without fail," said the Professor, emphatically, grasping the youth's hand, and shaking it warmly, as he led him to the door.

Early next morning, M. Krahe was on his way to the house of a friend who resided some miles from Dusseldorf. This gentleman was blessed with abundant means, much of which he generously expended in an enlightened patronage of the fine arts and their cultivators. Krahe knew this well, and told him the story of the baker's lad, showing at the same time the illuminated prayer-book. The gentleman was astonished and delighted with the style of the engraving.

"What can I do to assist this wonderful boy?"

This was the question the Professor wished and anticipated.

"Lend him two hundred crowns to continue his studies, and I have no doubt but he will become one of the most distinguished engravers of the day; and I myself will be his security for the re-payment."

"He shall have three hundred crowns," said the gentleman, "and I will have no security."

Young Schmitz, as the baker's lad was named, could have fallen at the feet of M. Krahe, when the latter produced the means of liberating him from the oven, and of pursuing his favorite studies.

Under the Professor's auspices, Schmitz was soon prosecuting the sciences of geometry and drawing, besides storing his mind with other elements of a liberal education. For two years he continued his studies assiduously in Dusseldorf, and made such rapid progress that Professor Krahe saw the place could afford his protege no further instruction, and advised him to proceed to Paris. Accordingly, with a letter of introduction to M. Willes, a celebrated engraver in the French metropolis, and the remains of his well economized store of money, he took his leave for the time of Dusseldorf, leaving his heart behind him, without knowing whether or not it would be taken care of till his return. More of this, however, hereafter.

Schmitz, now a fine-looking young man of twenty, accomplished his journey to Paris in safety; but so anxious had he been to live frugally by the way, that he had done his constitutional injury, and fell ill immediately on his arrival. He got himself conveyed to a monastery, where every attention was paid to him. Incidental expenses, nevertheless, were paid to him, and his leave for the time of Dusseldorf, leaving his heart behind him, without knowing whether or not it would be taken care of till his return.

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On the ninth day, however, from his departure, while Henrietta was gazing from the window in the direction in which he had departed, a carriage drove up to the door, and Schmitz sprang out. He had gone to Munich, and told his story to the Elector, exhibiting to him his works and his certificates; and had so moved that prince by his tale, that he immediately put his services in requisition as an engraver, and assigned to him a fixed salary of six hundred florins.

"And now," continued Schmitz, after relating his good fortune, "I am more worthy of—at least nearer equal to—my Henrietta."

Few who know anything of the history of continental engraving are ignorant of the great merits in his art of the hero of this little story. The circumstances related here are in strict accordance with the truth.

study his art. He then returned to Dusseldorf, loaded with the most honorable attestations of his skill, industry and probity.

Professor Krahe received his protege with open arms, being equally delighted with his mental and scientific progress, as with the improvement which a military life had made in his personal appearance. M. Krahe himself was the first to secure the professional services of Schmitz, engaging him to work in the cabinet. Every successive day his conduct endeared him more to the Professor, who acquired for him a father's affection. Two years passed away in this manner, after Schmitz's return to Dusseldorf, when one day he was invited by the Professor to a great entertainment to meet a party of friends. Schmitz presented himself to the Professor, who acquired for him a father's affection. Two years passed away in this manner, after Schmitz's return to Dusseldorf, when one day he was invited by the Professor to a great entertainment to meet a party of friends. Schmitz presented himself to the Professor, who acquired for him a father's affection. 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